[illegible]

[illegible]

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[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Economic life in day to normal seem and seem
as the different from as hunting.

The family group is interdependent: the men
hog, make tools, protect the family; the women
look after house and children, and prepare food;
the children, while dependent on their parents for
existence, help them with the different and lim-
ited, and in various other small ways.

There is little specialization, since all men can
make traps and heavy barrels, and all women can
make baskets. Joint production occurs in (1)
house-building, when the whole family take part;
(2) cultivation; (3) in hunting and in digging
cultivated earth. Food produced by the family is
shared by husband, wife, and children, and also
by the husband's and the wife's parents. Meat
caught by trapping is divided between the trapper's
family and the other people living in the same
room. Fingerskin foods are not shared thus, since
they are to go to all. Hospitality is given to
visiting relatives, age-mates (though here
do not sleep with their host's wife), and many in
many localities, even their good faith is established.
Food is drunk on social gatherings of men or
women, or two mixedly, and on ceremonial occa-
sions. But just as meat is distributed to a
particular way (p. 172), so with tobacco: a man who
acquires some gives it first to his father, then to
his wife's father, and lastly to his brothers and
classmates, if it will go so far.

The typical Dorobo has, heritages, a economic
despite, living no more than a framework of skills
covered with bones, and a little no lap. They are
now building large and better huts of thatch upon
foundations with supplemental walls, and as bam-
boo from may be seen, with a sturdy like mat

3. [illegible]
OF [illegible]

That the Dorobo had hunting magic is certain.
All men say that every had a skills whose had
every, by ritual they Mindy, for example, kept to
they are of those who had seen. Their hunting
is the one phase of Dorobo life that appears to be
given for over as a result of government action.
the spite of apparently [illegible] prohibitions, [illegible]

[illegible]

[illegible] i.e., kids of the unmarried men, to remain in the [illegible] the camp of the married. Therefore here, too, as [illegible], ends in the name, a separation into [illegible] of the married and [illegible] of the unmarried, similar to the one mentioned for the Ideal.

The arrangement of the interior of the hut, like the farm itself, resembles that of the Ideal: to [illegible], however, on one [illegible]. A heavy pot (mutlô, [illegible]), a great bottle (ngan) for drinking water and heavy beer, a leather bag (ibbom, [illegible]) for collecting honey, a large axe (ntem, [illegible]) for wood, a few earthen pots, large ones (dbo, [illegible]) and smaller ones (ngolbe, ngolbe) for cooking, a couple of wooden bowls (ngô), a cape or rug of an animal skin (mbom, [illegible]) to lie on the dirty mat, a reed [illegible] one of the best items of the [illegible] (Ndeambe Ngôngo) for the dancing up and bring down of the testicles hung in [illegible] (nsôngo), along with a few [illegible] skins (ndô) that serve as [illegible], as well as an [illegible], beverage] and knife (mendongo), constitute the principal household [illegible]. In a few huts one also finds the [illegible] (earth-holders) of the Ideal, here called [illegible] (mbongo), as well as a hammer (ngôndô) for forging and a chisel for designing the [illegible] (nsôn, ngwa), and finally the [illegible] small piece of [illegible] serving to [illegible] (bwô, bengô). The entire family [illegible], husband, wife or wives, and the [illegible] children, live in one [illegible] hut. Man and boys, however, are usually not. The [illegible] have [illegible] for the [illegible]. They [illegible] with a [illegible] consisting of a [illegible] of boiled or roasted [illegible], so that the [illegible] already [illegible] to the [illegible]. The [illegible] [illegible] eagerly and [illegible] than a [illegible], after the [illegible] [illegible] [illegible]. At daybreak [illegible] and children leave the huts [illegible] and [illegible] [illegible] in order to visit the [illegible] [illegible] a [illegible] because of a [illegible]. The [illegible] [illegible] [illegible]